

DECLARATION

And Brotherly

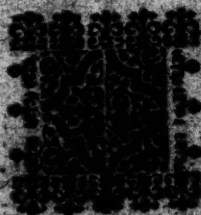
EXHORTATION

OF

The GENERALL ASSEMBLY
of the Church of SCOTLAND, met
at *Edinburgh* August 20. 1647.

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THEIR BRETHREN OF
ENGLAND.



EDINBURGH:

Printed by *Evan Tyler*, Printer to the Kings
most Excellent Majesty, 1647.

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A
DECLARATION
AND
BROTHERLY EXHORTATION
OF THE
GENERALL ASSEMBLY
Of the
CHURCH of SCOTLAND:

Met at *Edinburgh* the 20. of *August*,
1647. To their Brethren of
ENGLAND.

THe conscience of our dutie to God
obliging us to give a testimony
to his Truth, and to the King-
dom of his Sonne Jesus Christ,
now so much resisted and opposed
by many, and so little owned by
others: The laudable custome and example of cor-
respondency between Neighbouring Churches,
exhorting, encouraging, and (in case of publike
scandall) admonishing in love one another, as
well

well as single Brethren, ought to admonish one another in love, in the case of private offence: Our nearer relation and more speciall affection to our Brethren of *England*, making us to sympathize with them in their danger and affliction as our own, both Kingdomes being united as one entire Body in one Covenant, for pursuing the common cause and ends therein expressed: Yea, common reason and experience it self teaching us that we have no cause to conceive our Religion, the liberties of this Church, or our selves to be in a condition of safety, when ever the enemies of our Religion and Liberties are growing to a prevalency in the Neighbour Kingdom. Any one of these considerations, much more all of them together, cry aloud upon us to break our silence in this present Juncture of Affaires; yet we hope to expresse our selves both concerning the present Dangers and present Duties, as in a conscionable and Brotherly freedome, so in a fair and inoffensive way; for wee have no pleasure nor purpose to provoke any Person or Party whatsoever, nor to encrease, but to endeavour the allaying and composing of the present unhappy differences. If any shall offend at our discharging our conscience and doing our duty, yet wee shall rather choose to take our hazard of that, then of displeasing God by neglect of duty. But we hope better things, then to be misunderstood, or misinterpreted by such as desire a candid interpretation of their own actions or expressions.

First of all, whatsoever the present discouragements, difficulties or dangers are, or whatsoever for the

the future they may be, wee cannot but commemo-
 rate to the glory of God, and we doubt not it
 shall bee remembered to his glory in the Church
 throughout all ages; How great a salvation his
 Mighty Hand & Outstretched Arme hath wrought
 for these three Kingdomes; How he stirred up the
 Spirits of his People in this Kingdome ten yeares
 agoe, to begin to shake off the Yoke of Prelaticall
 tyrannie, and of Popish Ceremonies obtruded
 upon us, contrary to the Lawes of God and Men;
 How hee led us on from so small beginnings, and
 from one degree to another, till wee were United
 in a Nationall Covenant; How he gave us a Ban-
 ner to bee displayed for the Truth, and so blessed
 us in the prosecution of that Covenant, that the
 Kings Majestie was graciously pleased upon the
 humble Petitions of his Loyall Subjects in this
 Nation, to indissolve a Generall Assembly and Par-
 liament for healing the grievances of Church and
 State respectively, As likewise to grant his Roy-
 all consent for Confirming and Ratifying by Acts
 of Parliament our Nationall Covenant, and the
 Government and Liberties of this Church. After
 which the new Troubles raised against us by the
 malice and treachery of our enemies, did occasion
 the first expedition of this Nation into *England*,
 (upon which followed the calling of the Parlia-
 ment there, and the large Treaty) and in the issue,
 the return of that Army was with an Olive branch
 of Peace, and not without the beginnings of a
 Reformation in *England*; In which work while
 the Parliament was interrupted and opposed, and

a bloody War begun with great successe on that side, which opposed the Parliament and the begun Reformation, from whence also did accrew great advantage to the Popish Party (whereof the Cessation of arms concluded in *Ireland* may be in stead of many testimonies,) Commissioners were sent hither from both Houses, earnestly inviring and perswading to a nearer Union of the Kingdomes, and desiring Assistance from this Nation to their Brethren in that their great distresse, and this by the good Hand of God produced the Solemne League and Covenant of the three Kingdomes, to the terrour of the Popish and Prelaticall party, our common Enemies, and to the great comfort of such as were wishing and waiting for the Reformation of Religion, and the recovery of just Liberties. And although for the conjunction of the Kingdomes in Covenant, and Armes (being a speciall means tending to the extirpation of Popery, and strengthening the true Reformed Religion, this Kingdom hath been invaded and infested by the bloody *Irish* Rebels, aided and strengthened by some degenerate and perfidious Countrey-men of our owne: Although also in *England* there were not wanting incendiaries, who hating and envying nothing more then the Union of the Kingdomes in such a Covenant, were very vigilant to catch, and active to improve all occasions of making divisive motions, and creating Nationall Differences; Yet GOD hath been graciously pleased to break our Enemies strength at Home when it was greatest, and to guide us through these Jealousies and Differences

Differences fomented by disaffected Persons between the Kingdomes, So that instead of a splitting upon these Rocks (the thing hoped for by our Enemies) there was a peaceable and friendly parting: Since which time God hath further blessed our Army at Home, to the expelling of the Enemy out of our own Borders. Nor can wee passe in silence the happy progresse which hath been made in the Reformation of the Church of *England*; He that hath brought the Children to the birth, can also give strength to come forth; And hee whose hand did cast out Prelacie and the Book of Common Prayer (although strongly rooted in standing Lawes;) and who inclined the Parliament of *England* to Owne no other Church Government but the Presbyteriall; (Though it be not yet fully settled according to the Word of G O D, and the example of the best Reformed Churches) can as easily incline when hee thinks good both the King and them, and the body of that Kingdom to a thorow and perfect Reformation. Hee that made the Assemblies and Parliaments of both Kingdomes to agree upon one Directory for the Publike Worship of G O D, can also when hee will make an agreement in the other Parts of Uniformitie, Confession of Faith, form of Church Government, and Catechisme; In all which there hath beene also a good progresse made in the Reverend and Learned Assemblie of Divines through the good hand of G O D so long upon them.

Having

Having now seen so much of G O D both in the beginning and progresse of this his great Work, and his Hand having done so wondrous things for his People in their greatest extremities of danger, and having discovered and detected the plots of Enemies, making them fall even by their own Counsels, these things we resolve to keep still fixed in our hearts, and as memorialls before our eyes, that remembering the Works of the L O R D, and the Years of the Right Hand of the most High, we may neither want matter of Praises and Thanksgivings, nor experience to breed hope. Although the building of the House of the Lord in *England* be not yet, after so long expectation, finished, and now also the Work ceaseth, yet we doe from our hearts blasse the Lord for the laying of the Foundation, and for so much progresse as hath been made in the Work, having still confidence in the Almighty, to whom nothing is impossible or too hard, that every Mountaine which doeth or shall stand in the way shall become a plaine, and that the Head Stone shall bee brought forth with shoutings of Joy, Grace, Grace unto it.

Nevertheless, wee are also very sensible of the great and imminent dangers into which this Common Cause of Religion is now brought by the growing and spreading of most dangerous errors in *England*, to the obstructing and hindering of the begun Reformation, as namely (beside many others) Socinianisme, Arminianisme, Anabaptisme, Antinomianisme, Brownisme, Erastianisme, Independency, and that which is called (by abuse
of

of the Word) Liberty of Conscience, being in-
 deed Liberty of Error, Scandall, Schisme, Here-
 sic, dishonouring GOD, opposing the Truth,
 hindering Reformation, and seducing others.
 Whereunto we addethose Nullifications, or men of
 no Religion, commonly called Seekers: Yea, wee
 cannot but look upon the Dangers of the true Re-
 formed Religion in this Island, as greater now
 then before; not onely for that those very princi-
 ples and fundamentalls of Faith which under Pre-
 lacie, yea, under Popery it self, were generally
 received as uncontroversed, are now by the Sep-
 ticisme of many Sectaries of this time either op-
 pugned, or called in question; But also, because in-
 stead of carrying on the Reformation towards per-
 fection, that which hath beene already built is in
 part cast downe, and in danger to be wholly over-
 thrown through the endeavours of Sectaries to
 comply with many of the Prelaticall and Malig-
 nant, and even the Popish party, and their joy-
 ning hand in hand, and casting in their lots, and in-
 terweaving their interests together in way of Com-
 bination, against the Covenant and Presbyteriall
 Government; Yea, the unclean Spirit which was
 cast out, is about to enter againe with seven other
 Spirits worse then himself, and so the latter end like
 to be worse then the beginning.

Wee are extremely sorry that wee have cause to
 aggravate these evils from the crying sin of breach
 of Covenant, whereof if we should hold our peace,
 yet according to the Word of the Lord, other Na-
 tions will say, and many among them doe say,

only

B

Wherefore

Wherefore hath the Lord done this unto this Peo-
 ple, and what meaneth the heat of this great anger?
 And they answer one another, *Because they have for-
 saken the Covenant of the Lord their God.* Wee
 would not be understood as if we meant either to
 Justifie this Nation, or to charge such a sin upon all
 in that Nation. Wee know the Covenant hath
 been in divers particulars broken by many in both
 Kingdomes, the Lord pardon it, and accept a Sa-
 crifice, and we do not doubt but there are many se-
 ven thousands in *England* who have not onely kept
 themselves unspotted, and retained their integrity
 in that businesse, but doe also mourne and groane
 before the Lord for that sin of others. Yet wee
 should but deny our owne fence and betray the
 Truth, if we should not resent so great a sinne and
 danger, as is the breach of a Solemnne Covenant,
 sworn with hands lifted up to the most High God:
 Which breach however varnished over with some
 colourable and handsome pretexts, one whereof
 is the Liberty and Common Right of the free
 People of *England*, as once *Saul* brake a Cove-
 nant with the Gibeonites, *In his Zeal to the Chil-
 dren of Israel and Judah*: Yet God coul not then,
 and cannot now bee mocked; Yea, it is too appa-
 rent and undeniable, that among those who did
 take the Covenant of the three Kingdomes, as
 there are many who have given themselves to a de-
 testable indifferency or neutrality, so there is a
 Generation which hath made defection to the contra-
 ry Part, persecuting as far as they could that true
 Reformed Religion, in Doctrine, Worship, Disci-
 pline

pline, and Government, which by the Covenant
 they ought to preserve against the common Ene-
 mies, hindering and resisting that Reformation and
 Uniformity, which by the Covenant ought to be
 endeavoured, preserving and tollerating those cur-
 sed things which by the Covenant ought to be ex-
 tirpate, especially, Heresie and Schisme, encroach-
 ing upon, yea offering violence unto the Rights,
 Priviledges, and Authority of Magistracie: Prote-
 cting and assisting such as by the Covenant ought
 to have been brought to condigne trial and punish-
 ment, and persecuting those who by the Covenant
 ought to bee assisted and defended; Endeavouring
 also a breach in stead of a firme Peace and Union
 between the Kingdomes. So that there is not any
 one Article of the Solemne League and Covenant,
 which hath not been sinfully and dangerously vio-
 lated before God, Angels, and Men. Now if a
 Covenant for the Preservation and Reformation of
 Religion, the Maintenance and Defence of Liber-
 ties was justly thought a *fit and excellent means*, not
 only to strengthen and serve the Kingdomes against
 the common Enemy of the true Reformed Religi-
 on, publike Peace and Prosperity; But also, to ac-
 quire the favour of Almighty God towards the three
 Kingdomes, of England, Scotland, and Ireland, as is
 expressed in the Ordinance of the Lords and Com-
 mons, for the taking of the Covenant, dated Febr-
 ary 21. 1643. Surely then the Authors and chief
 Instruments of the breach of that Covenant, are to
 be looked upon as those who strengthen the hands
 of the common Enemy, and provoke the wrath of

Almighty God against these Kingdomes. Yea, if this Covenant was *the Sovereigne and onely means of the recovery* of these embroiled bleeding Kingdoms, as is exprest in the exhortation of the Assemblies of Divines to the taking of the Covenant, approved and ordered to bee Printed by the House of Commons, the despising, refusing, and casting aside of that remedy, must needs render the disease much more desperate. And if by the Declaration of both Kingdomes joined in Armes, Anno 1643. such as would not take the Covenant, were declared to bee *publike Enemies to their Religion and Countrey, and that they are to bee censured and punished as professed Adversaries and Malignants*: Who seeth not now a strange falling away from these first Principles and Professions, among these who either magnifie and cry up, or at least connive at and comply with, such as have not taken the Covenant: yet, are known Enemies to it, and cry down such as are most zealous for it.

In this Case, while in the Neighbour Kingdom the Itaves of Beauty and Bands Covenant and Brotherhood are broken by many, the horne of Malignants and Sectaries exalted, the best affected born down, Reformation ebbing, Heresie and Schisme flowing, it can hardly bee marvelled at by any Person of prudence and discretion, if we be full of such fears and apprehensions as use to bee in those who dwell near a House set on fire, or a Family infected, especially being taught by the sad experience of the Prelaticall times, how easily a Gangrene in the one part of this Island may spread through the whole;

Knowing
 to what end the warre was
 Almighty

Knowing also the inveterat and insatiable malice of the Enemies of this Cause and Covenant, against this Church and Kingdome, which we cannot bee ignorant of, unlesse wee would shut our eyes and stop our ears.

Our present purpose leadeth us to touch somewhat of the proceedings of the Army in *England* this Summer, so far as Religion is therein concerned; as we are confident, divers have gone along with them in the simplicity of their hearts, and we presume not to judge the thoughts and intentions of any, it being Gods owne prerogative, to bring to light the hidden things of darknes, and to make manifest the counsels of the hearts; So it cannot be denied, that upon these passages and proceedings hath followed the interrupting of the so much longed for Reformation of Religion, of the settling of Presbyteriall government, and of the suppressing of heresies and dangerous errors, (which works the Parliament had taken in hand) the retarding and delaying the relief of *Ireland*, the sowing of the seeds of another Warre in *England*, the strengthening of the hands of the Malignant and Episcopall party, the weakening and wounding both of Magistracy and Ministry. In all which, whether the Army be blamelesse and innocent, from ministering occasion to so great evils, or whether there be not cause for them to repent and do the first works, and to practise more of that love, moderation, and meeknesse of Spirit, and of that Zeal against Malignants and Prelatical persons, which they have from the beginning pro-

fessed, and the want whereof (when suspected in o-
 thers) they did so much censure, or whether there
 be such a thing among them, as adjoining with those
 against whom, and against those with whom the
 Covenant was taken: we leave them in all these
 to the search and examination of their own con-
 sciences, that they may stand or fall unto God:
 for our part, we cannot conceive how the late pro-
 posals of that Army for settling of a Peace, do in
 point of Religion consist with the solemn League
 and Covenant, or with the propositions of Peace,
 formerly agreed upon, by both Kingdomes, there
 being so considerable omissions of divers mate-
 riall desires contained in those former propositions,
 concerning the abolition of Prelacy, concerning
 the injoyning of the taking of the Covenant by
 all his Majesties Subjects, under such penalities
 as the Parliaments should agree upon, concerning
 the settling of Religion in *England* and *Ireland*, ac-
 cording to the Covenant, in such manner as both
 Houses of Parliament shall agree on, after advice
 had with the Assembly of Divines, concerning
 the settling of uniformity between the Churches
 of God in both Kingdomes, according to the Co-
 venant, in such manner as shall be agreed on by
 both Houses of the Parliament of *England*, and
 by the Church, and Kingdom of *Scotland*, after
 advice had with the Divines of both Kingdomes:
 Also concerning an Act of Parliament to confirm
 the calling and sitting of the Assembly of Divines:
 all which, with some other particulars concer-
 ning Religion, expressed in the former proposi-
 tions,

ons, if they should now be omitted in the settling of a Peace, the progresse already made, not only in the Assembly of Divines, but in the Houses of Parliament in settling Presbyteriall Government, with the Confession of Faith, yea the Directory of publick Worship (though agreed upon by the Assemblies and Parliaments of both Kingdomes) shall be but so much lost labour. But beside these omissions it may be justly doubted whether there be not in these proposalls of the Army, somewhat for Episcopacy, and against the Covenant; for we cannot understand the eleventh proposall, in any other sense, but that it suppoeth the continuance of the Ecclesiasticall office of Bishops or Prelats, as well as of any other Church officers, and taketh no more from the Prelats, but coercive power or jurisdiction extending to civil penalties, which indeed belongeth to no Ecclesiasticall officers. In the twelfth proposall, we do not see, how it can avoid or shun the toleration of Popery, Superstition, Heresie, Schisme, Profaneness, or whatsoever works of darknesse shall be practised by such as despise the publike Worship of God in the Church, and have the most unlawfull and wicked meetings elsewhere under a profession of Religious duties, exercises or ordinances. From the thirteenth proposall, wee can make no other result, but that in stead of enjoying the taking of the Covenant, under such penalties as the Parliaments in their Wisdome shall agree upon, the former ordinance of Parliament enjoying the taking of it, is desired to be repealed:

led: and then what may be the danger of those that have taken, or shall take an oath of that kind, not enjoined nor ratified by authority: we leave it to be judged by those who know best the Laws of that Kingdome.

One thing more wee cannot passe, that where as in the Armes Declaration, or Representation to the Parliament, dated, June 14. 1647. they mention their Brethren of *Scotland*, as having proceeded in the vindication and defence of their just rights and liberties, much higher then that Army hath done; We are necessitated to say this much for clearing of these proceedings in this Nation reflected upon: They of this Church and Kingdome who joyned together and associated themselves in this Cause, first by humble Petitions, and afterwards by Covenant, were so far from slighting or breaking that Covenant which was taken, that it was the speciall visible character by which the friends of the Cause were distinguished from the enemies thereof: and they were so far either from crying down the Ministry and Ecclesiasticall Assemblies, or from disobeying any Orders or Commands of Parliament, that a Generall Assembly of the Church, and a Parliament, were two chief Heads of their Petitions and desires, at that time when they had neither, And when they had obtained a Generall Assembly and Parliament, they cheartfully submitted to both respectively.

And now the dangers of Religion in this Island being so great, as there hath been lately a Solemne Humiliation throughout this Land, upon occasion
of

of these great and growing dangers; so we cannot but still look upon them as matters of frequent Prayer and Humiliation to our selves, as well as our Brethren in *England*, there being much sin in both Kingdomes procuring all this evill, and justly deserving these, and heavier judgements. And as we desire in the first place to be humbled for our own sins, and the sins of this Nation, so we trust, our Brethren will be willing to be put in mind of the necessity of their Humiliation and Repentance for the National sins of that Kingdom, which we shal wish rather to be sadly considered by them, then expressed by us. One thing we are confident of, that God hath had a special controversie against his People of old for the sin of a broken Covenant, and unwillingnesse to be Reformed and Purged according to the Word of the Lord; and that till these sinnes were acknowledged and repented, his controversie did not take an end. We are no lesse confident that the godly and well affected will in tenderneesse of conscience timely search out, weigh well, mourn for, and study to remove all the causes of the Lords present controversie against that Nation: What the honourable Houses of Parliament have to bee humbled for, and to reform or amend, they have been (and we trust still are) put in minde by such as are Ambassadors to them in Christs stead at their solemn humiliations. For our part, as we have alwayes mentioned them in our prayers, with thanksgivings also in their behalfe, so we now most humbly beseech the Lord, to direct and blesse them, and in their present difficulties to

keep them by his Grace from all sinfull compli-
 ance, especially from establishing iniquity by a
 Law, to shew them why he contendeth with them,
 that the true cause of his controversie may be re-
 moved, and that the glory of his Name, the King-
 dome, Crown, and Scepter of his Son JESUS
 CHRIST, with his Word, Lawes, Ordinances,
 Truth, Ministers, may be yet more set by in their
 eyes, that they also may finde a further performance
 of the Word of the LORD. *Exalt her and she shall
 promote thee. And, them that honour me, I will
 honour.*

We shall now by the mercies of GOD, and in
 the bowels of JESUS CHRIST, earnestly beseech
 all those of whatsoever quality or condition in
 England, who have entred into the same League
 and Covenant with us, and especially the Houses
 of Parliament, the City of London, and Assem-
 bly of Divines, That with sound Humiliation, fer-
 vent Prayer, and making sure their Peace with GOD,
 they may joyn all care, faithfulness and zeal, to
 hold fast the profession of their Faith without wa-
 vering, against the many heresies and errors of
 these times, that they may according to their pla-
 ces and callings endeavour to the utmost of their
 power to prevent or hinder the laying aside or
 fighting of the Covenant, the re establishment of
 Episcopacy, and the toleration of Popery, Pre-
 lacy, Heresie, Schisme, Superstition, or Profan-
 acie, and not suffer themselves, directly or inde-
 rectly, by whatsoever combination, perswasion or
 art, to be divided and withdrawn from that
 blessed

Blessed Union and Sacred Covenant, either to the contrary side, or to a neutralitie in this Cause, which so much concerneth the glory of God, the good of the Kingdomes, and the Honour of the King, but all the dayes of their lives zealously and constantly continue therein against all opposition, and promote the same according to their power against all lets and impediments whatsoever, which things both they and wee have solemnly and in the sight of God sworn unto. And, as we desire them to rest confident of the constancy of their Brethren in this Nation, in adhering to that Covenant in all the Articles thereof, which we shall by the Grace of Christ (without which we are nothing) sincerely, really, and constantly pursue and promote, so far as concerneth our Places and Callings, using our utmost endeavours towards the suppression of those errors, which have so dangerously hurt Religion in this Island; So, we expect confidently the like of our Brethren in *England* united in Covenant with us, and that what ever they may have cause to fear or be called to suffer, yet the Lord will so strengthen them by his grace, as that they may be able to say; *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant.* And here is the wisdom and patience of the Saints, to choose affliction rather then iniquity, to doe duty in the worst of times, and to trust God with events, and in so doing, to hope to the end and wait upon the Lord, untill he plead their cause and execute judgement for them: So shall they bee more purified and not made blacker

(as *Calas*; some are) but whiter in times of tryall.

More particularly, we do desire that Presbyteriall Government may be settled and put in practise throughout that Kingdom, according to the Word of God, and example of the best Reformed Churches: for without this wee know no other proper and effectuell remedy against the present dangers of Religion there; or for purging the Church from scandals, which are destructive either to sound Doctrine, or to Godlinesse: And herein we are confident, the experience of all the Reformed Churches will bear witnesse with us. Nor do we doubt but in *England* also, time and experience will more and more commend, not only the beautifull order, but the great utility, yea, necessity of this Government, and dispell all the clouds of aspersions and prejudices which it lieth under among such as know it not, who ought therefore to beware of speaking evill of the things they understand not. Yet we would not have our zeal for Presbyteriall Government mis-understood, as if it tended to any rigour or domineering over the flock, or to hinder and exclude that instructing in meeknesse them that oppose themselves, which the Apostolicall rule holds forth; or as if wee would have any such to bee intrusted with that Government, as are found not yet purged, either from their old profannesse, or from the Prelaticall principles and practises; which were but to put a piece of new cloath unto an old garment, and so to make the rent worse; or to put new wine into old bottles,

tels, and so to lose both wine and bottles. Yea who knows whether this may not bee one of the causes, (and not the least) why the present Reformation succeeds the worse, even because of so little repentance, either for the profaness, or Prelaticall errors and corruptions of divers who have acted in it: Neverthelesse, the right hand of fellowship is to bee given to all such as bring forth fruits meet for repentance, whatsoever their former errors or failings were. And to our great joy, we understand that there are many learned, able, godly, and prudent Ministers in that Kingdome, fit to be employed in that Government, together with such able and pious men, as are to be joined with them in the capacity of ruling Elders. It shall be a part of our prayers, that the Lord of the Harvest may send forth many more labourers in that Kingdome, where the Harvest is so great, and the Labourers so few proportionably; and in the meane while, that such as he hath already thrust out, may not be unemployed, as to the point of Discipline and Government.

Nor lastly, doth our zeal for the Covenant and Presbyteriall Government abate or diminish any thing at all from our Loyaltie and Duety to the Kings Majesty, although Incendiaries and Enemies spare not to reproach this Church and Kingdome with Disloyaltie; Yet such calumnies will easily be repudiate by all who will examine the whole course of the publicke proceedings in this Nation, in reference to the King; and particularly the Declaration of the Parliament of this Kingdome, dated

January 16. 1647. Wherefore passing all such calumnies, which cannot but be hatefull to God and good Men, we doe clearly and candidly professe, That the Covenant and Presbyteriall Government are so far from hindering or excluding our duety to the King, that it is thereby very much strengthened and supported; for our giving to God what is Gods, doth not hinder us, but help us, to give unto Caesar what is Caesars. And we earnestly with His Majesties Royallheart may be graciously inclined to the just desires of his good Subjects in both Kingdomes, and to that happy settlement of Truth and Peace, Religion and Righteousnesse, which may be as well for the establishment of his owne Throne, as for the good of his people.

Now the Prince of Peace Himself, grant this afflicted People, tossed with tempests and not comforted, a safe and well-grounded Peace, bring light out of the present darknesse, and order out of all these confusions, give unto all who are waiting for the consolation of Israel *good hope through grace, comfort their hearts, stablish them in every good word and work*, make his Cause to triumph at last over all opposition, and the enemies foot to slide in due time, and so put a new Song of praise in the mouths of his people. AMEN.

A. Ker.

F I N I S.